Volume VII, Number 35.

## St. Louis Christian Adbocate.

We insert the following letter at the request of a subscriber. Not sure but that it appeared

We recollect many years ago, while Mr. Ranread the following.—Ed. Adv.

If you think it worth a place in the Advocate me also.—St. Mark, vii. 17-29. please insert it. A SUBSCRIBER.

WASHINGTON CITY, D. C., Dec. 14, 1852. of pleasure and sadness which have been awakened in reading the following letter from the brilliant and eccentric orator of Roanoke. I send it Union and the public generally may share in the sorrowful gratification which I have experienced and peevish disposition, his heart was nevertheless the depository of some of the finest and noblest feelings of which our fallen nature is capable. I do not accord fully with all the sentiments he has here expressed, but in its general tenor and spirit the letter has my most hearty approbation. It is a beautiful specimen of fraternal sympathy and affection, expressed in terms of tenderness and propriety which I have never seen excelled. It was written to his half-brother, the Hon. Henry St. George Tucker, on the occasion of the demise of his eldest son, a youth of singular promise, possessing largely the personal and intellectual attractions of his accomplished father. It is proper to remark that the letter was found among the private papers of the distinguished gentleman to whom it was addressed, by his son, John Randolph Tucker of Virginia. Having been long associated with the family of tate. I therefore send it to you for publication, tions of personal and political friendship.

Very respectfully, your friend and obedient SEPTIMUS TUSTIN.

May He who has the power, and always the INCREASE OF THE DUTIES OF THE BISHOPS OF OUR will, when earnestly, humbly and devotedly entreated, support and comfort you, my brother! I shall not point to the treasures that remain to can be felt and understood as the whisperings of that body. but I know to be true—that the Bible, studied district. with an humble and contrite heart, never yet

find; knock and it shall be opened unto you." and the Quarterly Conference of their Circuit, This was my only support and stay during years after a thorough examination in person or by of misery and darkness; and just as I had almost committee of their call to the ministry and qualibegun to despair, after more than ten years of fications for the same, according to our form of penitence and prayer, it pleased God to enable Discipline; to renew the license of those who are me to see the truth, to which until then my eyes not deacons; recommend to the Annual Conferhad been sealed. To this vouchsafement I have ence proper persons for ordination, and pass the made the most ungrateful returns. But I would | character of all the local preachers in the district; not give up my slender portion of price paid for to prescribe a course of study for local preachers our redemption-yes, my brother, our redemp- and deacons, and see that a strict annual examtion—the ransom of sinners—of all who do not ination is had. These few official duties only hug their chains and refuse to come out from the to be secondary to the religious character of the house of bondage—I say I would not exchange meeting. my little portion in the son of David for the power and glory of the Parthian or Roman em- desire a Bishop for every Conference—I do not pires as described by Milton in the temptation of desire any permanent Diocesan arrangement—all our Lord and Savior-not for all with which the is movable, like the rest of our economy. Each enemy tempted the Savior of man.

which all who know me must have observed general superintendency would not be changed, within a few years past. After years spent in but simply adapted to our enlarged field of labor. shumble and contrite entreaty that the tremen- As early as '96, Dr. Coke proposed to the Gendous sacrifice on Mount Calvary might not have eral Conference to divide the continent between been made in vain for me—the chiefest of sin- him and Bishop Asbury; not because there was ners-it pleased God to speak peace into my any conflict between them, but simply to make heart—that peace of God which passeth all un- the work more simple and more effective. He derstanding to them that know it not, and even doubtless saw the incongruity of making it the to them that do. And although I have now, as duty of two men to do the same identical work, then, to reproach myself with time misspent and much less six. faculties misemployed; although my condition has I do not propose to increase the number of on more than one occasion resembled that of him Bishops to make the office a sinecure, or permit who, having one evil spirit cast out, was taken them to work or not, at their discretion. I wish possession of by seven other spirits more wicked to give them full work in the performance of their than the first, and the first also; yet I trust that official duties—to bring them in more frequent they, too, by the power and mercy of God, may contact with all the preachers and most of the be, if they are not, vanquished.

more hereafter. Meanwhile assure yourself of cially better to qualify them for the most imporwhat is of small value compared with that of tant part of their office, the annual stationing of those who are a piece of yourself—of the un- the preachers. Who does not see that such vischanged regard and sympathy of your mother's itations would enable the Bishop better to see her die, to have followed her to the grave, to wants of the people and the qualifications of the have wondered that the sun continued to rise and preachers? He would still need the counsel of the set and the order of nature to go on. Ignorant Presiding Elders, but would be much more indeof brue religion, but not yet an atheist, I remember with horror my impious expostulations with God upon this bereavement—"but not yet an to be kept all the time from home—this would

atheist." The existence of atheism has been denied; but I was an honest one. Hume began and Hobbes finished me. I read Spinoza and all the tribe. Surely I fell by no ignoble hand. And the very man (——) who gave me Hume's "Essay upon Human Nature" to read in the Advocate during the first year of our con- administered "Beattie upon Truth" as the antinection with the paper. However, if even it did, dote-Venice treacle against arsenic and the esits reappearance can do no harm, and may do sential oil of bitter almonds—a bread and milk poultice for the bite of the cobra capello.

Had I remained a successful political leader I might never have been a Christian. But it dolph was still living, to have seen a letter from pleased God that my pride should be mortified; him giving an account of his conversion, stating that by death and desertion I should lose my the time, place, circumstances, &c. A part of friends; that, except in the veins of a maniac, this letter we, perhaps, will never forget. But and he, too, possessed "of a child by a deaf and dumb spirit," there should not run one drop of my father's blood in any living creature besides Mr. Editor: I have here enclosed a slip con- myself. The death of Tudor finished my humilitaining a very interesting letter from John Ran- ation. I had tried all things but the refuge to dolph, of Roanoke, which I cut from the Wash- Christ, and to that, with parental stripes, was I ling Union a few years since. Having spent my driven. Often did I cry out with the father of youthful days in the vicinity in which he lived, that wretched boy, "Lord! I believe—help thou and having heard him frequently spoken of as an mine unbelief;" and the gracious mercy of our infidel, the letter was quite interesting to me, and Lord to this wavering faith, staggering under the perhaps would be to many of the readers of the force of the hard heart of unbelief, I humbly Advocate. It seems to be well authenticated. hoped would, in his good time, be extended to

Throw Revelation aside, and I can drive any man by irresistible induction to atheism. John Marshall could not resist me. When I say any To the Editor of the Union: Dear Sir: Not man, I mean a man capable of logical and satisfied to partake alone of the mingled emotions consequential reasoning. Deism is the refuge of those that startle at atheism, and can't believe Revelation; and my ----, (may God have forgiven us both,) and myself used, with Diderot to you for publication, that the readers of the & Co., to laugh at the deistical bigots who must have milk, not being able to digest meat. All theism is derived from Revelation—that of the in its perusal. It proves beyond question, that laws confessedly. Our own is from the same whilst, from disease and other causes, Mr. Ran- source—so is the false revelation of Mahomet; dolph exhibited on some occasions an irascible and I can't much blame the Turks for considering the Franks and Greeks to be idolators. Every other idea of one God that floats in the world is derived from the tradition of the sons of Noah handed down to their posterity.

But enough—and more than enough—I can scarcely guide my pen. I will, however, add that no lukewarm seeker ever became a real Christian; for "from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force"—a text which I read five hundred times before I had the slighest conception of its true meaning. J. R., of Roanoke.

Your brother, To H. St. G. TUCKER, Esq.

### The Episcopacy.

Of late a great deal has been said in some of the papers in regard to the work of the Episcopacy, Judge Tucker in terms of intimate friendship, I and the necessity for increasing the number of have obtained permission from Mr. Beverly Tuc- Bishops; and, as might have been expected, some ker, of this city, to dispose of the communication have proposed one thing, some another. The as my judgment and sense of propriety might dic-following, which we copy from the Nashville Adand bespeak for it especially the attention of vocate, of the 8th inst., is about as sensible, and those who, in the days of other years, were asso-perhaps a little more so, than anything else we ciated with its distinguished author in the rela- have seen on the subject, though we think it open to some serious objections, but give it that our readers may learn the views of some experienced and worthy men on the subject.

Just before the last General Conference I pubyou in your surviving children, and their mother, lished my views on the subjects suggested above, dearer than all of these put together. No; I and brought the same, in form of a resolution, behave felt too deeply how little power have words fore that body. It was discussed at some length, that play round the head to reach the heart and then laid ou the table until the Committee when it is sorely wounded. The common-places on the Episcopacy should report. That Commitof consolation are at the tongue's end of all the tee reported, but my resolution was not again self-complacent and satisfied, from the pedant taken up. I should let the matter rest here, and priest to the washerwoman. (They who don't not again trouble the public or the General Conieel can talk.) I abjure them all. The father ference with it, if I thought my views were fully of Lord Russell, when condoled with according understood. But speakers who seemed to be on to form, by the book, replied, "I would not give my side misconstrued my views, and some, at my dead son for any other man's living." May least one, in the opposition, grievously misreprethis thought come home to your bosom, too; but sented them. If I can explain them so as not not on the same occasion. May the spirit of to be misapprehended, and they seem to find God, which is not the chimera of heated brains, favor in the eyes of any considerable number of nor a devise of artful men to frighten and cajole the members of the approaching General Conferthe credulous, but is as much an existence that ence, I shall be glad to see them again before

your own heart, or the love you bore to him that | To be as definite as I possibly can, I want one you have lost-may that Spirit, which is the bishop for about every twenty-five presiding eldcomforter, shed his influence upon your soul, and ers' districts. I want the General Conference, incline your heart and understanding to the only or the Bishops themselves, (I care not which,) right way, which is that of life eternal! Did you appoint the Bishops to their several Episcopal ever read Bishop Butler's Analogy? If not, I Districts for the ensuing four years, and make will send it to you. Have you read the Book? them eligible for a second term—no more. Let What I say upon this subject I not only believe there be an Episcopal residence furnished in each

I wish it to be made the duty of the Bishop to failed to do its work, even with those who from hold an annual meeting of not less than four idiosyncracy or disordered minds have conceived days, in each presiding elder's work; call tothat they were cut off from its promises of a life gether all the preachers, travelling and local, in the district; license proper persons to preach, "Ask and ye shall receive; seek and ye shall who have been recommended by their Society

It will be seen from this sketch that I do not Bishop is a general superintendent still, for he is This is the secret of the change of my spirits, eligible for any part of the work. Our plan of

people of their charge to give them a better field But where am I running to? On this subject for usefulness in preaching the gospel—and espe-An! my God! I remember to have seen with his own eyes and feel with his own heart the

ST. LOUIS, THURSDAY, APRIL 22, 1858.

Circuit Preachers have no more.

could be attended by the Presiding Elders.

tions on the occasion of these District Meetings second resolution. would meet the bill, if not the Circuits would gladly make up the balance. Let each District have its portion assigned.

found very few who do not approve it. I have series of years last past, at the lightness, triflingno doubt it would be approved by nine-tenths of ness, and want of proper seriousness generally, would, of course, have the domestic missions of that has so often on such occasions characterised his own district under his care. The foreign field both speakers and people. He has felt and often ould be divided among them, and all transfers from one district to another subject to the Bench of Bishops. B. M. DRAKE.

March 1858.

#### For the St. Louis Christian Advocate.

Resolved, that we will no longer countenance, inspire pathetic exhortation," &c. either with our money or otherwise, the resort to wit, humor and fun to raise money at our conference missionary anniversaries.

Resolved, that we disapprove of any member or or conference missionary society.

The above resolutions are presented to those vhom they concern for adoption or rejection. How shall the vote be taken? Let that matter be considered after the discussion.

The wise man who said, "To everything there s a season, and a time to every purpore," says also there is "a time to laugh"; and we do not condemn "wit, humor and fun" in their proper place. But the question is, Shall we use such means to raise missionary money? In other words, shall wit, humor and fun have the benefit Art thou a sinner? "All have sinned." Tremof clergy in the religious assemblies?

Perhaps we ought to separate the words humor and fun from wit, or give to the word wit the sense in which we use it in the above resolution. We are not of the croaker family, where dwelleth of the mind. It is a delightful part of our nature when, softened by benevolence and restrained by strong principle, it is seen expanding caution, relaxing dignity, unfreezing coldness; teaching age, care and pain to smile; extorting gleams of pleasure from melancholy, and charming even the pangs of grief. As pleasant as this part of our quality of the mind; and we propose not to con- death come upon thy soul. demn its use, but its abuse. By its abuse we mean where it is used only to discover the more trifling relation of ideas, not because useful, but there is much wit, more good humor and too much fun used at our anniversary meetings in view of the object before us, and the order that should ever characterize a religious meeting.

It is the duty of Christian people to disseminate their religion among heathen nations, and to seck their conversion by the earnest and abundant employment of the best human means in their power. This duty is taught by the religion we profess; and one object of our missionary meetings is to procure material aid—a powerful human gency, indeed.

Now, the question arises, May not the manner in which we raise missionary funds be destructive the missionary enterprise is its reflex benefits. An able writer on this subject says, "One of the most benevolent arrangements of the divine government is to be found in the fact that no one can impart a benefit without himself being bene-'He that watereth shall himself also be watered." This is a law of the divine nature a law by which the streams of beneficence are kept, like the waters of the ocean, in perpetual circulation, so that they are sure, sooner or later, to revisit their source. And under this law po proper efforts can be made to send the gospel to

Now, does any one suppose this reflex influence for revival will follow the outflow of money that is drawn from the pockets by a resort to such aughable stuff as will convulse an audience? But it is often said that by this means more noney is raised. This is to exchange the reflex

penefits for dollars and dimes.

Our success depends not on the amount of our "That money is necessary we admit; but, remembering that an Almighty agent is working with us and by us, the question of how much admits not of human calculation. In the promon the intrinsic value of the offering, but on the manner in which it is rendered.

The liberality wanted is that of self-denial. God has been pleased to employ the instrumentality of his people for the conversion of the world; and the value of that instrumentality depends entirely on its moral character. Now it is worthy of attentive regard that, while he has made the duty of giving imperative, he has taken away all pretext for supposing that it is necessary on any other account than as an exhibition of Christian principle, by making its usefulness to depend, not on the amount given, but on the spirit in which it is contributed. Success is not to be purchased. That no increase of good would arise from larger contributions we do not affirm; but we do affirm that no promise in the Bible warrants us to look for it. Success is there promised not to acts, but to the christian principles whence those acts should flow." We may devote thousands to the missionary cause, and still the portion which we sacrilegiously keep back every 91,134 inhabitants, while the proportion in may give character to our gifts. Now if these views be true, surely we should look more to the character of our contributions than to the amount; and what weight can contributions have which are tickled out of pockets by jests, funny witticisms, laughter and levity. Do these things with a population of 3,000,000, having nearly as become the gospel of our Saviour? Let us no longer encourage them. Rather let the spirit of earnest prayer and supplication pervade every heart in the assembly; and whatever of exhibition we make, let its character be such as will impress all with the great importance of the missionary Ireland. Austria, exclusive of its Italian proventerprize.

sionary meetings with the spirit of levity; but we refer to the spirit (as worked up perhaps by all present) which generally pervades the assembly, and which we regard as an evil; and therefore move the adoption of the first resolution.

The induct of obshoptics in Asia is 65; in Africa, 11; in America, 134, of which there are 70 in North, 11 in Central, and 43 in South America; and in Oceanica, 10. Of the 12 patriarchates, 3 are in Europe, 7 in Asia, 1 in Africa, and 1 in America move the adoption of the first resolution.

be unnatural, unchristian. He could take charge As to the second resolution, we do not disapof two large or three medium Conferences, perform prove of any member or members of an annual all the duties suggested, and spend one-third of conference taking their host or hostess, or both, his time at home. In all conscience this is little life members; but we disapprove of the announceenough, but many of our Presiding Elders and ment of "I give twenty dollars to make Mr. A., my kind host, a life member." And this is often I would further suggest that, in case of the followed by a dozen or more such announcements. death of any of the Bishops, the others, at their All we ask is that brethren leave out the words annual Episcopal meeting, could make arrange- "my kind host." There are always a great many nents to have the Annual Conferences attended kind hosts and hostesses present, and but few by one of their body, and the District Meetings preachers who are able to make them life members; and totall such this procedure is an embar-The support of the Bishops on this plan would rassment. It will be admitted that the preachers be the easiest thing in the world. The people on these occasions contribute all they are able, would gladly give it for the privilege of meeting and they should be relieved from this embarrassthem so often. It is believed that public collectment; therefore we move the adoption of the

The editor of this paper seconds the above resolutions, and would second a vote for a great In conversing freely with preachers and people many more of the same sort. He has often been on this subject, for several years past, I have pained at different times and places, during a long avowed that such was out of place, unbecoming, and every way unworthy the speakers, the subject, the place, the people, and the occasion; and has been often made to feel the force of Cowper's sentiment, "'Tis pitiful to court a grin when you Two Resolutions—Who will vote for them? | should woo a soul, or crack a jest when pity should

His views and feelings on this subject have long been known to his friends, and he has not and never had any reason to conceal them from the nembers of an annual conference making their public. The thing alluded to is wrong, as he benost or hostess, as such, life members of the parent lieves; has a bad tendency, and ought never to have been indulged; and having been begun in error they should be stopped in righteousness.

#### For the St. Louis Christian Advocate. Proverbial Sermons, by Fletcher.

"The wages of sin is death."

This is thy fearful doom, thou rebel against thy heavenly King! and this the law by which thou shalt live, be rewarded, and be judged. ble, lest thy doom be already sealed, and thou only await the execution of the sentence. Hast thou failed to love thy God? this is the seed that brings to earth a harvest of eternal death. Hast thou rebelled against thy Sovereign? rebellion not a smile. Genuine wit is said to be the flavor gave to hell its king, and peoples it with a perpetual tide of emigration. Hast thou despised the love of thy heavenly Father? "knowest thou not that the" love "of God" would win thee to repentance." Hast thou rejected thy Saviour? fear, lest thou sink deeper in the pit of wo than the devils who never felt redeeming love. Hast thou been honored with a message from the Holy nature is, it should never stand out as the master | Spirit? heed it well, lest the blight of eternal

lieth in "the wicked one," proclaims this fearful fact. Earth's teeming millions; the bitter cries because amusing. In this sense it may be said of the oppressed and downtrodden; the sighs of the desolate and brokenhearted; the groans, of the diseased and suffering; the bitter anguish of the hopeless and despairing, and the sad wail of the dying—all speak in the voice of experience, 'The wages of sin is death." Nature bears her testimony in the flaming volcano; in the fearful earthquake; in the blighting sirocco; in the angry whirldwind; in the relentless storm; in a world of universal disorder, made thus by the withering

A groan of unutterable anguish comes from the

gates of hell-from the depths of a dark and cheerless destiny, lit up by no ray of hope from the mercy of God. "The wages of sin is death" of the end sought? One of the good results of to thy body, that noble temple made in wisdom and mercy, an heir to the lofty inheritance of doing good. "Dust thou art, and unto dust shalt thou return." Death to thy immortal mind, endowed with the sublime powers of thought and reason, that makes thee noblest of earth and the highest honored of Heaven. Death to thy immortal aspirations, that wast thee above the storms of earth, upward to the realms of fadeless light and glory. Death to thy brightest hopes, that point to a home where sorrows never come. Death to that peace of mind that flows from a life of obedience and virtue: "there is no peace listant lands without being followed by revival to the wicked." Death to thy soul, redeemed with heaven's richest treasure, the precious blood of Christ. Death amid earth's weary pilgrimage; in the gloom and darkness of the grave; in the regions of despair amid the burning fires of hell where the wrath of an angry, sin-avenging God pours in one eternal storm. Eternal death; hopeless despair; sorrows that know no end; anguish unutterable; "the worm that dieth not;" "the fire that is never quenched;" death that never terminates, but sweeps onward with the cycles of eternity, as changeless as the nature of God. This shall be thy end if thou sin against thy God; this shall be thy eternal doom if thou repent not; here shalt ises of divine approbation the stress is not laid thou have thy portion forever if thou heed not the voice of mercy and believe not in thy Redeemer.

Wouldst thou stay the steps of this dreadful monster as he treads along thy pathway? look upward to thy God for help. Wouldst thou wash thy sin-polluted soul? bow at the cross of Christ and feel his blood applied. Wouldst thou know the love of God in all its light and life upon thy deathless spirit? behold it in his dying Son. Wouldst thou quench all the fiery darts of the wicked one? grasp the shield of faith. Do this, and thou shalt defy the power of death. "Do this, and thou shalt live"—live amid the splendors of the upper world, and plume thy angel-wings in the sunlight of an immortal day.

CATHOLIC CHURCH STATISTICS.—The number of

Roman Catholic bishoprics in the world, inclusive of 12 patriarchates, is 830. Of these 620 are in Europe—275 in Italy alone, which, estimating the population at 25,061,988, is 1 diocese to France is 1 to 418,000. The bishoprics are divided among the various Italian States as follows: Sardinia, 41; Lombardy, 20; Parma, 4; Modena, 5; Tuscany, 21; the States of the Church, 70; the Two Sicilies, 114—the States of the Church, many bishoprics as France, which, with a population of over 36,000,000, has but 79. Belgium has 7 bishoprics; Holland, 4; Portugal, with the Azores and Madera, 20; Spain, with the Balearic Islands, 55; Great Britain, 44, of which 30 are in nces, (which are enumerated above) 62, of which Our contributions will not be less; and if they 24 are in Hungary; Switzerland, 5; Germany, should, the blessing of Him who multiplied a mor- 24, of which 8 are in Prussia, the great Protessel into a feast for five thousand will make up the tant power of the continent; Poland, 15; Russia loss. Now we do not charge those who have in Europe, I0; Turkey in Europe, Greece and made the addresses on the occasions of our mis- the Ionian Islands, 20. The number of bishoprics

# Miscellaneons.

A NICE POINT OF LAW .- I heard this anecdote to keep on record the way in which under Provifrom a gentleman long resident in Philadelphia : dence they were originated. As the increase of Two Quakers in that place applied to their trade in New York had driven most of the society, as they do not go to law, to decide in churches away from the lower and business porthe following difficulty: A. is uneasy about a ship tion of the city, the Dutch church, a corporation that ought to have arrived, meets B., an insurer, having great wealth, felt constrained to preserve and states his wish to have the vessel insured. one of their old churches down town, and keep it The matter is agreed upon. A. returns home, supplied as a place of worship for strangers, and and receives a letter informing him of the loss of as a seat of missions among a large population his ship. What shall he do? He is afraid that not supplied with religious privileges. Having the policy is not filled up, and should B. hear of opened their house for this purpose they employed the matter soon, it is all over with him; he therefore writes to B. thus: "Friend B., if thee hasn't the hotels, and explore the field to induce the filled up the policy, thee needn't, for I've heard people to attend the church. This missionary, of the ship." "O! O!" thinks B. to himself, says the account which we have seen, while walkpremium." So he writes thus to A.: "Friend that an hour of prayer could be profitably empolicy is filled." A. rubs his hands with delight, the whole hour, coming in and going out when it sion? The loss is divided between them.—Essays ing as the spirit should move. He mentioned Iohn Eagles, M. A.

tament, purchased in New Orleans previous to church, and prayer was there held. Mr. Lamthe Mexican war, not only saved the life of the phier presided, and one clergyman was present. possessor, but was the means of saving his soul. The next meeting was composed of six persons. It was in this way. A young Illinois girl pur- The next of twenty persons. The fourth meeting chased a small Testament for four dozen eggs at was held in the middle room; and from that time three cents per dozen. When her brother was the meeting has become an institution in New about to start for Mexico as a volunteer, she put York. Not far from twenty are now held. All it into his vest pocket. There it remained, wrapped | these are crowded, and in every city of the land in the same paper and same pocket, until the these business prayer meetings are held, with battle of Buena Vista, when the wearer received signal effect. wound through the Testament which broke the force of the bullet, which lodged in his breast, and sent him to the hospital. There he read his book; and the last time I saw him, he was in an Illinois college, preparing for the pulpit, or rather says: for a missionary field in the Methodist Church.

Sanctification.—Archbishop Usher was a man fortunately claimed. The Bishop replied to his in our land! Let us make a memorandum: gan to write; but when I came to treat of the new creature which God formeth by His own of it wrought in myself that I could speak of it only by parrots, or by rote, but without knowledge of what I might have expressed; and, therefore, I durst not presume to proceed any further upon it."

Upon this, his friend stood amazed to hear such an humble confession from so grave, holy Methodist E. Church, ...... 800.327 and eminent person. The Bishop then added: "I must tell you, we do not well understand what resignation of his own will to the will of God; and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and O, how many who profess triumphant Redeemer! Christianity are unacquainted, experimentally, with this work upon their souls!"

pastors are making energetic and united efforts the call. to secure the better promotion of the Sabbath. As might be expected, the New York Herald in the city of New York, living a careless life, so and kindred sheets are endeavoring to hold the far as his duty to God was concerned, he one day movement up to ridicule.

the reading of any newspapers. They must be an | thou me?" It startled him. An arrow of conenlightened and intelligent set of fellows-will viction entered his soul. Let him go where he make exceedingly useful members of society. A would, whether engaged in professional business Mr. E. O. Callaghan, one of the students, writes or taken up with pleasure, the awful appeal of to the Cleveland Herald something about its re- his neglected and injured Master would be ringport of St. Patrick's dinner, and says: "Owing ing in his ears, "Why persecutest thou me?" It to the regulations of the seminary in which I am, would interrupt his enjoyments by day and disforbidding all newspaper reading, it was not pos- turbed his slumbers by night; so that he could sible for me to see these papers, so that these crit- find neither rest nor peace, till bowing in the icisms would have easily escaped my notice, had spirit of penitence and submission at the foot of not the kindness of a friend apprized me of them, the cross, he enquired like Saul. "Lord, what and not been able to procure the papers without wilt thou have me to do?" permission, nor at an earlier date, I now reply, How many times has God called upon all readand hope my vindication will find a place in your ers of this paper to give themselves up to him.

Rev. N. Head writes for the Richmond Advocate a sensible article on what a Methodist bishop Parish Visitor. ought to be. Among the negative qualifications is one practically important in its settlement: But there are some things which a Methodist lished ou Wednesday from the coast of Africa, it bishop should especially avoid: In fixing the ap- appears that some twenty American vessels were pointments of the preachers he should avod vol- seized as slavers between the 16th of April and unteer counselors. Those who are most ready to 6th of December, 1857. Of these a few are set place themselves in such an attitude are, as a down as hailing from the South-Savannah, general thing, the officious, the self-important, or New Orleans and Wilmington, N. C. The bulk voluntary counsel is absolutely officious and meddlesome; and in its practical workings positively slave trade—and, as will be seen by the above injurious to the itinerant sytem. The presiding seizures, they are very numerous—are built and elders are, by the custom of the Church, a board of advisers for the bishop. Their counsel is lethis city. Many are built in Massachusetts and gitimate by the common law, and it is presumed Connecticut, in quiet, retired places, where the that they are best qualified to give advice. But United States officers do not think of penetrating. if the bishop should want counsel which they can When they are launched, they often take in part not furnish, then he, of course, may seek for it where it may be found."

According to the editor of the Fayetteville

(N. C.) Observer, writing from Chappell Hill Rev. Dr. Caldwell, the first President, resigned in 1812, retaining a professorship under Dr. Changen Buttheletter Transfer und Br. Changen Buttheletter Transfer und Br. Changen Chapman. But the latter was so inferior—indeed. so incompetent—that Dr. Caldwell was the leadpointed, being then only thirty-six years old, though he had already filled the offices of judge and Governor. Rev. Dr. Mitchell was a professor for forty years. Rev. Dr. Hooper was there makes the following truthful and important fact: odd years. Rev. Dr. Phillips has been professor of talent, which can only be developed and defor thirty-two years, and is still there in vigorous voted to religious uses by the most searching old age. His son, Rev. Chas. Phillips, as student, revivals of religion. Some large and wealthy tutor and professor, twenty years; Rev. Professor churches are very weak because the talents of Hubbard nearly ten years; Rev. Dr. Wheat and their members have been rolled up in a napkin Rev. Professor Shipp, each eight years.

are brought to know Christ, this light is kindled stantly gaining other talents. -kindled by being brought in contact with Him who is "the light of the world." Having been thus kindled, it must shine. The new life is the Livingstone, the renowned African traveler, in shining. The new feelings, the new desires, the recounting his difficulties with wet, soaking rains, new tempers, the new words, the new walk and and crossing streams, says: "The arm-pit was conversation-these are the beams of light which the only safe spot for carrying the watch, for should stream out from us upon a dark world .-- there it was preserved from rains above and Dr. H. Bonar.

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ORIGIN OF BUSINESS MEN'S PRAYER MEETINGS. As these prayer meetings constitute one the

peculiar features of the present revival, it is well

cunning fellow; he wants to do me out of the ing down town one day, conceived the thought A., thee be'est too late by half an hour; the ployed by the business men, confining no one to yet B. refuses to pay. Well, what is the deci- was convenient, and singing, praying and speak. Contributed to Blackwood's Magazine, by the Rev. | the idea to one or two persons, but no one thought much of it; yet he resolved to carry out the idea. The appointed time came; three persons met in a THE VALUE OF A GOOD BOOK .-- A shilling Tes- little room on the third floor, in the rear of the

> The New York correspondent of the Texas Christian Advocate, noticing the greet revival.

Daily, from 12 to 1 o'clock, Old John Street Church is crowded up stairs and down, with men of all denominations, praising or seeking the Saof distinguished learning, piety and diligence. vior of sinners. God is again honoring that time-The following circumstance will show that his hallowed spot. About a century ago Philip Emhumility equalled his other valuable endowments: bury first preached here to six persons! What A friend of the Bishop frequently urged him an astonishing work since! If Embury, Strawto write his thoughts on Sanctification, which at bridge and Capt. Webb could now look upon length he engaged to do: but a considerable time | American Methodism, what would be the splenelapsing, the performance of his promise was un- did spectacle?—a million and a half of Methodists

> Total, ..... 8.360 Total, ..... 11.797 Think of it, thank God and take courage. Total 8,000 Itinerant Preachers, nearly 12,000 Local! Then the membership: " " South,.... 621.135

And then think of this, almost a million and a half of never dying spirits in our Zion, fighting the good fight, and on their way to the New Jerusalem! Hosannah in the highest to our

BISHOP MOORE IN THE BARBER'S SHCP .-- HOW many different ways God has to call people to a THE SABBATH IN NEW YORK .- The New York knowledge of Jesus! Happy for us if we accept

When Bishop Moore was practicing medicine entered a barber's shop in order to have his hair dressed. He carelessly opened a Bible which DIVINITY STUDENTS'-The divinity students of was lying on the table, and the first passage that the Catholic institute at Cleveland are forbidden met his eye was, "Saul, Saul, why persecutest

Have all done so? O! that these same words of Jesus might ring in the ears of every unconverted person, "Why persecutest thou me?"—

THE SLAVE TRADE.—From the letter we pub-

In point of fact, all the vessels engaged in the fitted out in New England and the vicinity of of their fitting up here, then clear for some neighboring city, where they complete their cargo, and whence they sail for the African coast. They are owned by Northern men, manned by Northern sailors, built by Northern builders, fitted out by University, it appears that since the opening of Northern ship chandlers. When they are successthe University in 1794 it has had but three Presi- ful, the money goes into the pockets of Northern

If any Southern paper gets up a ridiculous story about the landing of slaves in the South, ing spirit during the five years of Dr. Chapman's our Northern papers are in arms about it directly; Presidency. When he resigned Dr. Caldwell but they have very little to say about our Northwas again appointed, and served till 1835, when ern operations with the coast of Africa, which he died, and the present able incumbent was apsecent to keep the several squadrons busy.—N. Y. Herald.

HIDDEN STRENGTH.—One of our exchanges boy and man, student and professor—twenty There is in almost every church a great amount and hid in the earth; while some small and poor churches are very strong, because the talents of "LET YOUR LIGHT SHINE."-When first we all their members are in use, and thereby con-

A Novel Place to Carry a Watch.—Dr. waters below."